

Some particulars on the truths behalfe in love to the Inhabitants of Newcastle, which may concern many other parts of this Nation. This is given forth in Answer to a false Alarm sounded forth by a blind Watch-man named Samuel Hammond, a chiefe Priest of Newcastle, and a man of great repute in the Nation, who hath been set up for a tryer and examiner of the Priests: But his Spirit is tryed, and seen to be a false spirit, as also his Doctrine is, who instead of warning people against their Enemies; hath warred them against the Truth, and such as be in it. For the clearing of whom, this was given forth by George V Whithead.

A Paper was lately delivered unto me, which is tituled Mr. Hammond his Exposition upon Ezek. 33. which I understand was taken from his own mouth, delivered in a Sermon or Speech of his in Newcastle; wherein he hath taken upon him from that Scripture Ezek. 33 to warn his Hearers as a Watch-man sent from God, to warn people of the evill that will come upon them who entertain dangerous Principles.

But with the Spirit of the Lord is he seen, and discovered to be a blind watch-man, and his Alarm false, and the sound uncertain; And if the Watch-man be blind, how can he keep the City, and give warning to the people when their Enemies comes? And if the Trumpet give an uncertain sound, how can the people prepare themselves to battle? So that the people that have but such a Watch-man as Samuel Hammond, they may perish for all their Watch-man, and their blood be upon their Watch-mans head; for the watch-men are blind, they are ignorant, as said the Prophet, *Isay 56. 10. 11.* yea, they are greedy dogs, which can never have enough; they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter: And truly, too many of such watch-

watch-men are there now adayes, which if they want their gain, and have not money for their warning, people will neither have watchings or warnings from them. For this said Priest *Hammond*, hath confessed that they are hyred; and yet he saith, *he warns people from the Lord*. But, I say, the Lord never sent his Prophets to warn people for money; but freely, whether they would hear or forbear. And *Ezekiel* did not warn people from another mans words, or writings, as *Samuel Hammond* hath done from *Ezekiels* words, who saith, he warns them from the Lord, because he hath *Ezekiels* words, who heard the words from the mouth of God. But it is manifest, that this *S. H.* never heard God speak to him, neither is he sent of God for if he were, he would not preach forth lyes and reproches nor false Doctrines as he hath done, as is hereafter proved: that a miserable case is that people in, that hath their confidence in a blind watch-man, and gives their monies for uncertain and false warnings, so that they know not what war against, nor how to prepare themselves to battle: and what case are you in who are the hearers of *S. Hammond*, who warned you against the light within, and against Christs righteousness within, and against perfection, and would not let you to try all things! Now to some of his words before I open these things, consider what hath proceeded from his spirit, & what the truth saith in opposition to it, as followeth.

Priest *Hammond* he hath declared that which hath been in his thoughts many years, as he saith, *That a man living and dying a Quaker cannot be saved, a man living and dying in these principles, &c.*

Answer. It appears then, That he hath but Declared things from his own thoughts, so that this which he hath proceeded forth, is not a warning from the Lord, but what hath proceeded from his own false spirit and evill thoughts. when thoughts of the wicked are evill continually; and this he hath spoken in his haile against them called *Quakers*; for many did quake and tremble formerly, knew the salvation of God. And let the Prophet *Ezekiels* words witnesse against this.

and his wicked thoughts, who hath taken that Prophets words for a cloak for his iniquity and falshood; For the Word of the Lord came to Ezekiel, and said, Sonne of man, eat thy bread with quaking, and drink thy water with trembling, and carefulnesse, Ezek. 12. 17. And Isaac trembled exceedingly when he was old, Gen. 27. 33. and him doth the Lord regard, and to him will I look, (saith the Lord): that is poor, and of a contrite spirit, and trembleth at my word. And many I could mention, as they are recorded in Scriptures of the Old and New Testament that quaked and trembled, that were saved, and we now that know that Principle, and in it lives unto God, which now causeth many to quake and tremble, what we professe is not false Principles, we knowing Christ Jesus the light, to be the high Priest of our profession, &c. as people should first try, and then they may know what to trust.

Priest Hammond. He saith, That it is not their duty to medle with every Opinion, or Forme of men, or to take any notice of it; but when the Lord of Heaven comes to warn people of the Rage and Insurrection of Sathan, (and saith he,) The way to keep your soules safe, is to live under the warnings of God.

Answer. Then their soules are not kept safe who live under his warnings, who denies the light within, which is the gift of Christ, and by which the teachings of God are manifest in the Creature, whereby the soule is preserved in safety that waiteth, beleeveth in the hope which doth enlighten it, and fasten it to the Lord, who where he is the warner and teacher of people who live under his warnings, they need not live under the warnings of a blind watch-man, who warneth people from his own wicked thoughts, with his meanings and his supposings, as S. H. hath done, who in his meaning,

S. H. saith to ver. 6. If it be a matter of eternall life, I will call for Damnation at their hands.

Answer. This is spoken in his Darknes, for God hath not damnation to call for at the hands of the wicked; for the wicked are not to condemn, for condemnation shall come upon them, and they are to be damned, and this condemnation cometh not such

escape who are ministers of unrighteousness, Preaching up a life in sin, and against the light of Christ, which leads in the perfect life of righteousness; and this these covetous hireling Priests in England are guilty of, who make it their work to shew forth their enmity against the true light, and them that walk in it, as here is manifest.

Now concerning what this said Samuel Hammond hath layd down touching two or three of the Quakers Principles, as he calls them.

Samuel Hammond first hath affirmed concerning the light within men, that if they live up in this Principle, it will Damn them, and that it excluds from Salvation, and that it is no way of God, and that there is no foot-hold for it in all the Book of God, and that there is no word of Scripture for it as he knoweth.

Ans. Here he hath greatly erred in a lying spirit concerning the light within which we Preach, manifesting his ignorance concerning it, and the Scriptures; But against his errors and deceit, I here witnesse, for the light which we Preach is the light of Christ, which the Saints Preached, which is Christ, who doth enlighten every man that cometh into the world, and so much of this is manifest in the Creature as will reveal Christ in them, and save them that beleeve in it, and walk in it, as the Saints witnessed, who had Christ revealed in them, who is given a light that enlightens the Heathen who shall be his Inheritance: and as Christ said, *Believe in the light, that ye may be the Children of the light:* And Christ saith, *I am the light of the world, which whosoever followeth me, shall not abide in darkness, but shall have the light of life;* but how can they follow Christ, if there be not a light to enlighten the darkness? and how can they be enlightened, or have the light, if it be not in them? for the word is a light unto the paths, and a lantern to the feet, before it shine out of darkness, is nigh, even in the heart; and this word was Preached to them that were out of the second Covenant, and this saveth, and justifieth them that beleeve, and continue in it, and will not condemn them, as

S. H.

S. H. blasphemously hath affirmed, for it condemns the world that loves darknesse rather then the light, which light is Christ the way of, and, to God, and whereby his Book may be opened, which is sealed from all the deceivers and haters of the light, and Gods Book hid from them.

S. H. Also saith, That we mean by this light, that it is the light of a naturall Conscience that is left to all men; and saith, that a naturall Conscience is a dark blind guide.

Ans. That is false, for by the light in man, we doe not mean a naturall Conscience that is left to all men; but what we say, and what I have said of the light, that it is the true light in the Conscience, without which, the Conscience cannot be purified from that which defiles the Conscience; but the light is pure, and cannot be defiled; and this is it whereby the Conscience is to be exercised in the truth, towards God, and towards Man; so it is greater then the naturall Conscience: and though the naturall man knows not the things of God; yet the gift of God is given him, and thereby he may see his evill deeds; and as by the light mans mind is turned, and he changed out of darknesse, he comes to see the things of God; but first, one thing of God is to be received, and known, which is the light, before the things of God be revealed; and though darknesse comprehends not the light, yet it is known to shine in the darknesse, before it shine out of darknesse.

S. Ham. I grant, saith he, that there's a principle of naturall light, as to the managing of Justice; but not in reference to justification.

Ans. Here he would make two lights differing in kind, and yet their works are of one kind, if it be as he saith; for justice and justification doe arise from one ground; and without justice is no man justified; for justice is according to the Law of God; and the Law was spirituall, which was written in the Gentiles hearts, who did these things contained in the Law, and came to be justified; For it is the doers of the Law, or justice, that God justifies. But this blind guide, *S. Hammond*, affirms, That a naturall light manages justice; when

when before he confessed, That it *was* a dark blind guide, and pure darknesse. Oh what absurdity is this! Was there ever such a Doctrine Preached, as that that which is a dark blind guide, and pure darknesse should manage justice? or that that which manageth justice, or leads any to doe it doth not justifie? and was that naturall, or spirituall? was it darknesse, or Light, that led the Judges in *Israel*, and these that were sent of God to manage Justice? Let Priest Hammond and his hearers consider this, and be ashamed of his ignorance and falshood.

S. H. And he tells them, That the Scriptures send them to Christ, and that they are bid goe to Christ, but not to the light within; and if any man be a thirst, let him come unto me, saith Christ; and look up to me all the ends of the Earth.

Ans. Nay, the Scriptures have not sent you to Christ, if Christ be so far from you as this Priest thinks he is: For the Scriptures have never sent you to above, nor to *Ierusalem*, nor to the right hand of God as a far off; for while any doe deny coming to the light within, as this said Priest hath done, they come not to Christ, nor to answer the spirit, which saith, Come; not truly to look up to God for salvation; But its such as ask and look up in the light within, that comes to see the salvation of God in looking up unto him. And the righteousness of Faith directs not people to goe look abroad, or a far off for a Christ without, they knew not where; as these blind guides doe, who Preach against the light of Christ within men; for it forbids them to goe into the Deep, or to above, to fetch Christ from thence; But it saith, The word of Faith is nigh thee, even in thine heart, and in thy mouth to obey it, and to doe it, Rom. 10. And here they were to obey the light within them, and look to it. But this hath Priest Hammond denyed, for he saith, That a man cannot look upon Christ, nor live upon Christ, so long as he looks to the light within him, and lives upon that light. Here he would divide Christ and his light, and would have the light to be within a man, but not Christ: When as Christ saith, I am the light of the world; and

and Christ is revealed in us, and in his light we see light ; so that it is by his light that he may be looked unto, who cannot be divided from his light. Also this said Priest hath confessed, That Christ that sitteth in glory, is the righteousness of God fulfilled in you ; and yet he hath denyed him, or his light to be within people ; see his folly and confusion, and how he contradicts his own words ! For, I say, If the righteousness of Christ be fulfilled in any, it springeth up in the light ; and the righteousness of the righteous springeth up as the morning. Also this said Priest hath contradicted himselfe in saying, that Christ is the righteousness of a sinner ; and yet hath denyed him to be the light of sinners, in his saying, that the light within people is a naturall Conscience, or a Naturall light. But I say, that Christ is spirituall, and not the righteousness of sinners, as he hath affirmed ; but the righteousness of the saints : and the light which is the condemnation of sinners. And so we mean not by Christ that he, or the light, is the improvement of Conscience wrought in a man, as the said Priest hath here wickedly and falsely accused us called Quakers with these things, which were never taught nor held forth by us. He also saith, That we tell you that every man hath Naturall light enough to bring him to Christ. This also is a filthy lye, like his former, and so he may be reprov'd that he is a broacher of lyes to the people, if they question us of Christ. And whether we, or any of us, doe hold forth these, or such things as he hath laid against us, yea, or nay ? So that in the trying of us, the people may be satisfied better then by the words of a back-biter, and an accuser of us behind our backes.

S. Hammoud. And he the said Priest hath here told his Brethren, that this one principle of looking to the light within will leade them to hell.

Ans. In these words hath he denyed Christ to be in his Brethren and strives to keep them from the light of Christ within them ; and here hath uttered blasphemy, to affirme, that looking to the light within, will leade them to hell ; For the Apostles

Apostles never Preached such a Doctrine to their Brethren, but told them of the gift of God in them, and of the Light and the Anoynting which they had received; but did not tell them that it would lead them to hell, but exhorted them to walk in the light which they had received; and the light which shined in their hearts, it gave them the Knowledge of the glory of God in the face of Jesus Christ.

S. H. Also this said blind guide saith, That Christ created Grace in the heart; but the justification of a soule is by Christ without.

Ans. He that here hath affirmed the Grace of Christ to be Created in the heart; he might as well say then, That a created thing bringeth salvation; For the Grace of God hath appeared unto all men, which bringeth Salvation: but the Apostle doth not say, a created grace; and by the grace of God the Saints were freely justified: but this deceiving fellow, hath denied, That the grace within justifies a soule, but Christ without them! so he would divide Christ and his grace, it to be within, and Christ without, so this would make two Saviours; for the grace of God saveth and justifieth, and so doth Christ, and this is but one, and that one becoms all to them that receives Christ, and walks in his righteousness.

S. H. It is out of this, that a mans improving his naturall Conscience groweth up unto perfection, and is his righteousness with God; these are their very principles.

Ans. This is another lying Accusation, for that perfection which we own, stands not in the improvement of a naturall Conscience, but in the righteousness of God with Christ, which no man can come to by his Naturall Conscience; neither can he be a true witnesse of that perfection, while he is in the naturall state; but this perfection is attainable to those that walk after the spirit of truth, and that come to see the commands of Christ fulfilled in them, who said, Be ye perfect, &c. but this you carnall Priests doe deny, as thou Priest Hammond hath denied that righteousness which
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some have with God, and calls it, a desperate principle; but here thou art ignorant of Gods Righteousnesse, which is *Christ* in the Saints, who is the Righteousnesse of the Father, and is made to us Wisdome, and Righteousnesse; and so *Christ* our Righteousnesse is with God, where no selfe-Righteousnesse can stand; and this is not a desperate principle, but according to the truth.

S. Hammond. And I say it again, that if this principle be owned and lived in, it will *Damne thee*; for it leads a man to a perfect Covenant of Works: and I am confident these men live in a Covenant of Works; and if so, then there is no hopes of Salvation.

Ans. This is all false, for that principle of light which we Preach leads into the covenant of life in *Christ*, from whence the good works proceed, and by which the Law of *Christ* is fulfilled in us; and that covenant we Preach, which *Christ* Jesus is given for, which stands not in the Works of the Law, but in him who is the end of the Law for Righteousnesse; and if any be in a perfect covenant of Works of the Law, the Priests have no cause to condemne them, as this Priest hath done us, from his false perswasion; for such goes beyond the covetous Priests; for they are neither in a covenant of Works, nor in the covenant of light; for this man hath set himselfe against the covenant of Works; and hath affirmed, That there is no hopes of salvation for them that be in that Covenant; which is false, For the Apostles prayed to God that Israel might be saved, though they sought after the Righteousnesse of the Law, by the Works of the Law, and went about to establish their own Righteousnesse, which thing this said Priest hath falsely charged us with. And that there's no hopes of salvation for us, as he hath said. But I tell him, That he that doth the Works of the Law is not condemned by the Law; but the transgressors of it, are condemned with it: and if the Gallatians had been as strict in all points of the Law, as they were in some, the Law would not have condemned them: and yet there was hope

of Salvation for them ; for it was in that hope that Paul travelled for them : so let such unequal judges, and perverters of the Scriptures (as S. H.) be silent.

Now concerning Christs Righteousnesse, and what S. Hammond about it hath layd to our charge, &c.

Secondly, S. H. hath charged us called Quakers, with denying the Righteousnesse of Christ imputed ; and then accusing us for expecting to be saved by the Righteousnesse of Christ in us (as he would accuse us) also with denying the Righteousnesse which Christ bare in his suffering at Jerusalem, to be the very satisfaction of God, and the very Righteousnesse of a soule.

Ans. Here he would have two Righteousnesses of Christ the one to be without, and the other within ; and would make a difference between the Righteousnesse of Christ within, or imputed, and yet owns it to be the very Righteousnesse of a Soule. Oh what a blind guide is this, For Christs Righteousnesse is but one, which is revealed in his people ; and cannot be in any, without being given or imputed to them. And this we own and partake of it, which is the same in which Christ suffered, and without which none can follow his steps and without holinesse and righteousness, no man shall see the Lord : And where Christ is made to any Righteousness and his Righteousnesse become the Righteousnesse of a soule he, and his Righteousnesse, which is inseparable, is known within that soule which partakes of it ; so not at a distance from people without them, as he hath here falsely imagined who hath denied Christs Righteousnesse within to be sufficient to satisfy God, and would make a difference between that which is within, and that which is imputed ; but Christ in us is made to us Wisedome, Righteousnesse, Sanctification, and Redemption ; and we set not up a Righteousness of selfe, but have the Righteousnesse which is through the Faith of Christ, Phil. 3. 9. and we partake of the Flesh of Christ, we being in the Faith of Abraham. Now I ask S. H. or any of Newcastle Priests, that will own him in what he

he hath here affirmed; What was it that was counted to *Abraham* for Righteousnesse? and whether was it within him, or without him? was it within him, or not?

S. Hammond saith, When a man shall come before the tribunal seat of God, and have nothing but his own teares to pleade for him; let him be never so godly, he must goe to hell.

Ans. Oh what horrible blasphemy is here, to affirme that a man never so godly, hath but his own teares to pleade for him, or that a godly man must goe to hell! was there ever such a blind Teacher or Watch-man as this? who hath set himselfe against the light within, Christs Righteousnesse within, and now condemnes the godly! But if the godly goe to hell; whether must the wicked goe? and who must be saved? for he that is godly, is born of God; and if the godly goe to hell, What doest thou *S. H.* watch, or warne people for? that they may be godly or wicked? Answer directly, or for ever stop thy mouth, and be ashamed of such Doctrine.

Now concerning the Ordinances of Christ, and how S. Hammond hath accused us with denying of them; But he hath set up mens Traditions for Ordinances of Christ.

Thirdly, *S. Hammond hath accused us with casting off all the known Ordinances of Christ, as Baptisme of all sorts, and that with a slighting of it, by tearming of it Water Baptisme, which is a great reproach to our blessed Lord Jesus.*

Ans. Here he accounteth Water Baptisme the Baptisme of all sorts, and would not have it to have its own name, as Water Baptisme, so sets their Baptizing with Water now above *Iohns* Baptisme, who was a Prophet, and owned his Baptisme to be with Water; but *Christs* with Fire, and with the Spirit, which was greater then *Iohns*; so that Water Baptisme is not Baptisme of all sorts, for here he leaves no roome for Christs Baptisme, which was with Fire, and with the Spirit. But we in denying the Priests sprinkling of Infants, we deny no Ordinance of Christ, for Christ never ordained it, but man; and now the Priests (un-sent of Christ) doe but uphold it by Tradition,

dition, without any grounds for it from Scripture; so in vain is their Worship, who Teach for Doctrine mans Traditions; as also they doe in their giving people Bread and Wine, and in calling it the Lords Supper, and a Sacrament, which we deny, they having no Scripture for so doing, and so calling Bread and Wine; for which cause we are accused for contemning the Lords Supper, as *S. Hammond* hath done. But I say, To eat at the Table of the Lord, at the Lords Supper, of the Spirituall Meat, and to drinke of the Fruite of the true Vine which is manifest, and sprung up to Life in us, is not to receive carnall Bread and Wine, among carnall people at the hands of a blind Priest, who delivereth that unto people which he never received of the Lord, but by Tradition from men; and that he delivers according to his own imagination, and this is *S. Hammond* guilty of, as is manifest. And now *Sam. Hammond*, whereas thou hast accused us with raging against the Ministers of Christ, because thou sayest, *they are hyred*, and thou ownest *that you are hyred*. To which I answer This is also false; For the Ministers of Christ are not hired to Preach, but doe it freely, and give freely, as they have freely received; so their Gospel is not chargeable, as yours is who are hirelings; so we in witnessing against you, doe not rage against Christs Ministers, but witnesse against greedy hirelings, who say, *they are sent of Christ to warne people*, and yet must be hyred to what they doe; one of whom thou art, who accusest Christs Ministers to be hyred, and so would make them hirelings like thy selfe; and sayest, *It is plain in Scripture you should receive wages, and that it is as lawfull as for a man to receive money for any wares which he selleth*. Ans. Here thou would limit the gift of God, as wares and carnall things are limited to a carnall price; but in this thou art manifest that thou never camest to Minister for Christ, whose gift is free, and not to be bought, nor sold for money, nor carnall things. And thou sayest, *that you receive wages by warrant and authority from the Apostles*; and for thy proof, thou sayest, *thou art sure Paul Preached for it* (speaking of wages and hire) 1 Cor. 9 5. to the 15. ver. I answer, Thou hast

hast deceitfully perverted this Scripture, for *Paul* did not Preach
 for wages, *For he sought not for theirs, but them; and necessity*
was layd upon him to Preach the Gospel. But did *Paul* ever hire
 with a people for wages? for shame bely not *Paul* so wickedly
 as thou hast done any longer; and though *Paul* had power to eat
 and to drinke, 1 Cor. 9. 4. and he that planteth a Vineyard, may
 eat of the Fruit of it; and as they had sown unto them spirituall
 things, so they might reape of their carnall things; *neverthe-*
lesse (saith he) *we have not used this power, but suffer all things,*
lest we should hinder the Gospel of Christ; so that he was far
 from Preaching for hyre, as thou hast accused him, who had
 power to eat and to drinke among the Churches, and among such
 as was the scale of his Apostleship, 1 Cor. 9. 2. But the Priests
 goes beyond eating and drinking, and that in the world; for
 where they have never planted a Vineyard, they both eat and
 drink, and hire at places in the world, and there takes wages,
 and Teaches for hire, and receives Tythes, which is quite con-
 trary to the Life, Doctrines, and Practises of Christ and his
 Apostles; so against such Teachers and Priests, did also the
 true Prophets of God beare witnesse. So you are manifest to
 be in the covetousnesse, and the covetous practises; and you
 live not of the Gospel, but makes of your preaching a Trade,
 as also you doe of the Scriptures. And whereas thou sayest,
 that *Paul* received wages of other Churches, and so thereby thou
 would cover thy deceit. *I answer.* This he counts as robbery;
For (saith he) *I robbed other Churches, taking Wages of them, in*
so much, that he was not burthensome to the Corinthians, and bad
them, forgive him that wrong. Now if *Paul* did account it
 robbery to receive reliefe of some of the Churches, and was
 to be forgiven for sparing others, upon that account: then he
 did not stand to justifie his so doing, though very probable his
 wages could not be great; neither could he upon that account
 be burthensome to them of whom he received reliefe, seeing
 that it was severall Churches that relieved him; and if he had
 food and rayment, he was therewith content: This was not a
 hiring with one people in a parish for many pounds a yeare, as
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the Priests doe who Preach for hire ; And thou art accusing thy Brethren at the grudging in their hearts with the maintenance you have, and that Sathan casts such thought into their hearts. Here thou hast little assurance on thy Brethrens parts, who before told them of the light within leading them to hell, and now to have thoughts of Sathan against your maintenance. But if you were Ministers of Christ, and were content with such wages and maintenance as they had, then your Brethren would not grudge against you ; but their grudging is, because you lay heavy burthens upon them, and your teaching begins to appear old, barren, and empty to many. And for thy saying, *the Priests under the Law had houses, and lands, and tythes of their own by Gods appointment.* I answer. This thou *S. Hammond* hast brought in falshood to cover thy deceit and evill covetousnesse ; for where dost thou prove that the Priests under the Law had houses, and lands, and tythes both for their servise, seeing that they were not to have any portion among their Brethren ? And dare thou say, That all the Tythes were distributed to the Priests own use, seeing that they were brought to the Store-house ; and out of them was the fatherlesse, widows, and strangers relieved, and the Priests did but partake of the holy things, *Num. 18. 20. Deut. 18. 1.* But now is the second Priest-hood come, and the first done away ; so that now, they that doe uphold tythes, and pleade for their maintenance, as waiters at the Altar, and from these things which pertained to the first Priest-hood ; therein they deny Christ, the end of that Priest-hood, to be come in the Flesh. Now people may see *S. Hammond* his envy and confusion, who hath charged them called *Quakers* with denying every Ordinance of Christ, and to prove it, he hath but chiefly mentioned against them, *their denying Baptisme* (which is evident, tis sprinkling Infants, or the like that he means of for one thing, for he saith, *Baptisme of all sorts ;*) and their giving Bread and Wine, which he calls, *the Lords Supper ;* and the Priests Teaching for hire, which he hath not proved to be any Ordinance of Christ, neither hath he, or the Priests any warrant from Scripture to uphold these things for Ordinances of Christ.

S. H. And now whereas he pretends to answer some Objections, and begins with that of, 1 Thes. 5. 21. and brings many things to keep people from proving all things, contrary to the Apostles Doctrine, who said, Prove all things, and hold forth that which is good; so he saith, Will you therefore try sin? this is a horrible delusion; and will you therefore goe try drunkenness, consueing, and cheating, and hold fast that which is good; this is a grosse delusion.

Ans. Here he hath grossly perverted Pauls words, who here counts it a grosse delusion to try sin, manifesting himselfe not yet to have tryed sin: How then can he, or any such bold fast that which is good; and so here, he would keep others in blindnesse from the true light, that they might not discern between the pretious, and the vile; for he that cometh to the light, may discern, and try spirits, works, words, opinions, and doctrines, and voyces, without running into the evill, though this false teacher imagines the contrary, and so would keep people under his teachings and false doctrines and reports, and would make them afraid to try all things, that they might neither come to the true light within to prove things, nor come to heare us, who direct people to the light and spirit of Christ which searcheth all things; so he that thus hath denyed the trying of all things, as mens opinions, and other things, he is clearly seen not to be a spirituall man, but a naturall man, that cannot discern nor try things; so would have his hearers to remain blind, as he doth.

S. H. And now he hath given his meaning to the 1 Thes. 5. 21. and saith, Try what is according to the mind of the Lord Iesus Christ, hold fast that; but if anything be otherwise revealed, let that passe.

Ans. This is a false meaning, to limit people from trying all things, and yet they must try what is according to the mind of Christ; but if they may not try what is contrary to the mind of Christ, then how can they come to try, what is according to the mind of Christ? and how may they know where to find Christs mind, or how to hold fast that which is good, if they may not trie sin, nor goe to heare such as they know not? nor never, it may be, have rightly heard them; but have heard many different reports of them, which they know not which to beleve! but said S. H. John, try the spirits, whether they be of God, or no: so they were

to try both true spirits, and false ones, contrary to *S. Hammond's* false meaning : And the people of God was not to be afraid of the false Prophets, *Deut. 18. 22.* as many of the Priests hearers are afraid of being deceived, when they are already deluded ; and this fear have their false Watch-men stirred up in them, with their false alarms, which they sound & send forth among them. And *S. Hammond* also accuseth us, to deny the 'Deity of Christ'. This also may justly be numbred among the rest of his filthy lyes ; for we witnesse and own the God-head in Christ, we knowing God in Christ, whose Tabernacle is with us according to his promise. And whereas some would heare them called *Quakers*, because they Preach against sin, *S. H. his answer to this is, &c* [I may appeale to your own consciences (saith *S. H.*) whether our preaching the Gospel be not a speaking against sin ? If they speak against drunkenness, so doe we ? If they Preach against swearing, cursing, cheating, pride, covetousness, and lust, so doe we ? they thunder out repentance, and the day of Judgement, so doe we ?] *Answer.* Then if preaching against these evils, and preaching repentance, and the day of Judgement be a ministering of the Gospel as *S. H.* seems to grant, then he must needs own us to be Ministers of the Gospel ; then we are not *sleighters of any Ordinance of Christ*, as he hath before accused us ! Let his own words stand against him. And for the Priests speaking against sin, as swearing, pride, and covetousness, and many other offences ; they doe but speak against that which they are in, and upholden of, and so are guilty themselves, when they judge others for these things, so they profit not the people at all ; for they turn not from the darkness to the light, but preach against the light in people. whereby they should be led out of darkness, and out of the deeds of darkness ; so there is like Priests, like people ; the Priests eats up the sin of the people, as the Prophet said. And where *S. H.* hath brought that Scripture, *Eccel. 2. 3.* against trying all things ; and saith, that Solomon had a mind to know what sweetness was in every thing, that he might see what was good for the Soulds of men, yet acquainting his heart with wisdom, &c. And here, he saith, that it cost Solomon the saddest Apostacy that could be,

be &c. *Answer.* This maketh nothing, against trying all things, seeing Solomon found Wisdom after he had sought through many things, to see what was good for the Sons of men; so that he received what he sought for and desired; And did that cost Solomon Apostacy? then he parted with Apostacy, that he might gain wisdom, which he acquainted his heart with; then if people must give Apostacy for trying all things; why hast thou so much sought to keep people from trying all things? and if thou meanest, that Solomon fell into a sad Apostacy through his trying many things, to see what was good for the Sons of men. I say, that's false, for he found Wisdom: so thou art in confusion every way.

Also S. Hammond saith, this was the undoing of Adam and Eve; they would try what the Apple would doe, and thereby lost all, and were banished out of Paradise.

Ans. This is a false Doctrine which hath been long preached forth by these deceivers the Priests in this Nation and by such things have peoples understandings been long darkned that they see not the ground of transgression; For Adam being tempted to transgress; his transgression was, in eating of the fruit of the tree of Knowledge of good and evil; and not in eating of an Apple; For an Apple is the fruit of a Tree bearing seed; And God said to Adam (when they were in their covenant, where he placed them) I have given you every herbe bearing seed which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat, Gen. 1. 29. So let S. H. and the rest of his Brethren stop their mouthes from ever Preaching such Doctrines as they have done; And if eating of an Apple was transgression, let them see that they condemn not themselves, either in eating with offence, or in allowing such things in themselves, which they have judged, and Preached against in others. But I say, the similitude of Adams transgressions, was not in receiving any Creature which God gave him Dominion over, or which God gave them for meat. So I aske S. Hammond. (or any that dare own him in these his Doctrines) What was the similitude of Adams transgression which many had not sinned after, (or in a similitude) yet death hath come upon all men,

men, for that all have sinned? And now the light is risen, whereby *Sam. Hammond*, and all deceivers, and all such Teachers as own him, are made manifest, and their spirits tryed; and the spirits that they Preach from, are the spirits that came out of the mouth of the *Beast*, and out of the mouth of the *Dragon*, and out of the mouth of the *false Prophet*, which have deceived the Nations, and whereby Ministers of Anti-Christ are set up, who Preach against the Innocent, who now are come to know Gods work in them, as many of them called *Quakers* are; and such Ministers as deny the light that every man is enlightened withall, and denyes that light within people to be saving, they are of Anti-Christ; and in denying perfection, they deny Christs work, who comes to perfect; And in their denying Christs righteousness within to justify, they deny both the revelation and work of Christ, and so would neither have people to try all things, nor to know their life in that which is good. And this said *S. Hammond* is clearly discovered to be one of these that the Lord is against, and his folly shall yet be more manifest, and the Lord will lay him naked, that the simple may see his nakedness, which his vaine, and great swelling words, and his lies, and false Doctrines will not be able to cover. And therefore he might take these things in discovering his blindness, as a warning, and as reproofs for his folly, and so set himself no longer up as a Watch-man for others, nor give any more uncertain sounds to them, lest he, and the people perish in their blood.

And now to the people, I say, you are in miserable bondage that upholds these Teachers, that neither would have you to come to the light of Christ in you, nor to his righteousness within, which is perfect, and makes perfect, but denyes both; and would not have you to try all things: so that while you follow them, and their Doctrines, you follow not Christ, nor his Doctrines, so remains in darkness, and rebellion, not knowing the light, nor the way of it. Therefore be warned, and cease from these blinde Watch-men, and wait in the light of Christ in you, which will make manifest these subtil Foxes. Your Priests and Prophets are as Foxes in the Desert, who bites with their teeth,
and

and devourers, which when any thing of God appears in your hearts which is tender and innocent, they seek to destroy it; and for dishonest gain, they destroy soules as the Prophet of God said; and have stirred up a mist of darknesse, and grossefesse in the hearts of people, that is become a cloud of error over their understandings, or else they would not be deceived with them; but now is the truth going forth, and the day arising, whereby the treacherous Priests, and lying Prophets shall be layd open, and their lying Divinations discovered, and the cloud of error shall be rent from off the minds of people; and the lights of the glorious Gospel is the Lord causing to shine forth to visit the Nations. So they that returne to the Lord God in answering him when he visits them, and come to wait upon him alone for Teaching, that their soules may live; they shall see the destroyers cast out, and the devourers rebuked; and they shall deliver their soule out of their snares, and save themselves from the pits which the blind leaders, and the deceived, are fallen into.

And now you Magistrates, or Rulers in *Newcastle* who set your selves to guard, uphold, and please your Priests, by causing the servants of the Lord to be hayled out of your Towne, by your Officers, who have come about them with Halberts, and would not suffer them to meet in your Towne, but disturbed some of their Meetings, when they were moved to meet peaceably, where they had leave of the Owners of the place where they have met; as was witnessed the 29th. Day of the 10th. Moneth (1637.) when the Mayor of *Newcastle*, with severall others in Authority with him, and severall other men, with Halberts with them, came into the place where some of them called *Quakers* were met in peace; whom the Mayor commanded to with-draw from their meeting; and they not answering his command, knowing it to be unlawfull, and unjust, and no ground from a Law could he shew for it; he caused the Officers to shut them down the Staires, who did it with violence, and then to be carried out of the Towne, the Mayor charging them that were

were hayled out of the Meeting, not to come any more
 Meet in the Towne, but shewed no Law that they had re-
 garded, though that was often demanded of him ! Now
 manifest that you herein fulfilled the Priests envy, and th-
 in did partake of their iniquity : So that Priest *Ham-*
mond hath little cause to boast as he hath done, in saying,
God hath preserved that place (Newcastle) above any place
the Nation, from such as he hath chiefly declared against
Quakers so called ;) when as he (the said Priest) did him-
 strive to hinder a Meeting which should have been at
 Moote Hall in *Newcastle*, by consent of the Keeper ; and
 went abroad, That this said Priest *Hammond* did give
 Keeper of that place two shillings six pence, to keep fi-
 out of the place, after the man had promised to let
 Meet there ; so the said Priest *Hammond* here tempted the
 to lye : surely this was not by the preservation of God, but
 the envy of the Devill ; and know this, That the Truth
 come nigh unto you, though you have shut the door
 your hearts, and caused your Gates to be shut against it
 against friends of it, and so have rejected the love of
 Truth, when God hath sent to visit you ; and this kindness
 will be turned into wrath against you, and break in upon
 at unawares to destroy you, and woe and misery will be
 you ; for you have not opened your doores for them that
 the Truth to come in, and be entertained among you
 therefore will you be made to call upon the Lord to open
 to you, when he will say, *Depart, I know you not ;* for as
 as you have sought to keep out the Truth from among
 this will be the sentence against you from the Lord,
 consider not your wayes, and turn to the Lord with tri-
 pentance : Take warning in your life time ; This is
 to your Soules.

Suffolke the 26. day of
 the 4. Moneth, 158.

*From a friend of the Truth, a lover of
 Enemies, and a hater of no man.*

George Whithead